

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

TO THOSE WHO LOVE GOD  
 ALL THINGS  
 WORK TOGETHER FOR GOOD

**Volume Eight  
Number Ten**

**Price 50 Cents a Year**  
**Twelve Issues Yearly**

Editorials - - - - -	2	A Parish in Tong-king - - - -	5	The Little Brother - - - -	11-12
Our French Missioners and the War	2	That Father Rogan - - - -	6	A Suggestion from China - - -	13
A Few Notes - - - - -	3	The Job and the Jungle - - - -	7-9	An Appeal to Lawyers - - - -	13
Mission Tidings - - - - -	4	The Maryknoll Log - - - -	10-11	Crumbs of Comfort - - - -	14



<i>Sitting: Fr. Dunn</i>	<i>Bishop Biermans</i>	<i>Fr. Henry</i>	<i>His Eminence</i>	<i>Bishop Hanlon</i>	<i>Fr. Wagenaar</i>	<i>Fr. Farmer (standing)</i>
<i>of</i>	<i>of</i>	<i>re-elected</i>			<i>of</i>	<i>Rector of</i>
<i>Borneo</i>	<i>Uganda</i>	<i>Superior-General</i>	<i>Cardinal Bourne</i>		<i>Kashmir</i>	<i>Freshfield</i>

NOTE:—Fr. McCabe, who was on our staff at Maryknoll last year, is in this group. Find him.

## THE FIELD AFAR

Maryknoll::OSSINING P.O.  
NEW YORK

Issued every month

### SUBSCRIPTION RATES

Ordinary,—Fifty cents a year (domestic)  
Sixty " " (outside U.S.)  
Associate,—One dollar

Advance payment is requested.

Checks, money orders, etc., may be  
made payable to REV. J. A. WALSH.

Advertising space is limited and rates  
will be furnished on application.

*This paper is designed to make known the new American Seminary for Foreign Missions and the cause for which it stands—the conversion of heathen peoples to Christ.*

*It is published at Maryknoll, Ossining P. O., New York, by the Catholic Foreign Mission Society of America, Inc.*

NEW subscriptions received since last issue:

Ordinary (at 50 cts.) . . . 274  
Associate (at \$1.00) . . . 84

+ +

RECENTLY we noticed again a reference to the indemnity fund in China. This is a fund set aside by China to make up for our losses during the persecution of the 'foreign devils.' The money is applied largely to the education in this country of Chinese young men and young women, and as far as we can make out, the disposition is being made under the direction of the Young Men's Christian Association.

Can any one of our missionaries in China throw light on this subject? Why cannot some of our Catholic colleges receive some Catholic Chinese pupils?

*What are you doing to save souls, other than your own? Our efforts to save others react favorably on our own lives and you will be the gainer by co-operating with the Church in her world-wide propaganda.*

WE are pained to learn that Catholic missionaries in the Far East are being drafted for this awful conflict of the nations in Europe. Bishop Mutel, of Seoul, Korea, writes that fourteen of his priests have 'started for the war.' This means that one-half of all his French missionaries, and these the youngest and most vigorous, have left the field.

"And in the neighboring diocese," adds Bishop Mutel, "the situation is worse. There the bishop himself has gone, with eleven of his priests. We are returning to the heroic times, when a single priest was charged with the care of many provinces."

The same mail discloses the fact that sixty priests of the diocese of Coimbatore, in India, have been 'called back to the war.'

We admire the patriotic impulses of these returning missionaries. They are all formed in the heroic mould, but to us, at this distance, it seems strange—to put it mildly—that Shepherds of Christ should feel themselves obliged to leave unprotected the flocks for whose service they had once and for all willingly abandoned home, kindred and country.

+ +

WHY do the nations rage? Is it not because each is seeking its own glory rather than the glory of God and the salvation of its people? Honor, rights, principles, revenge for injuries, oppression of the weak,—these are the excuses by which men and the rulers of men deceive themselves in their greed for material advancement. Self is the dictum of the world, but consideration for others must have its place in the man, as in the nation, that would be called Christian.

The better we know other nations, the better the world's chances for peace. In the character of all peoples some admirable traits can be found—and there is no nation without its defects. But we must learn to see in all, children of the same God.

At Maryknoll we have had for some time, in one capacity or another, representatives of Russia, Austria, Germany, Italy, Holland, France, Ireland and America. (One of our number, Paul Passabet, who served us by turns as cook and farm-hand, has been called to France as a reserve, but two of his countrymen remain.)

All mingle freely and without friction, and no one seems to think of himself or his country other than as a small figure in a large world, in which other people and other nations have equal rights and certain obligations. If trouble should arise, it could easily be settled by a reference to Superiors, who, as each understands, are by the very nature of their work above the consideration of nationalities.

Blind are the nations that have not seen in the Father, of the Faithful the arbiter of their disputes. No power resembles ever so little the force that moves from the Vatican to the ends of the earth and controls the numberless varieties of character in men. No power can by its very nature be freer from prejudice and more unselfishly solicitous than the Church, the Bride of Christ; and every movement that under her guidance unites Christians of different nationalities in a common spiritual purpose, marks an advance towards the reign of peace.

+ +

HOW the war is affecting Catholic missions may be judged by the following extracts taken from letters received at the Seminary in the last few weeks:

This terrible war will cut down our help from Europe. What a kind dispensation of Providence to have put so much generosity into the hearts of American Catholics!

—Bishop Chapuis, Kumbakonam, India.

The war will involve hardships for the missions. In the first place, it will very probably reduce the supply of missionaries for 'the field afar' and it will surely diminish the money contributions from Europe. May America come to our help!

—Bishop Faisandier, Trichinopoly, India.

We Catholics must have missionaries of every flag in the field. The necessity for this is clearly shown just now, when from India about forty-five French priests are being called to the colors, while the Germans and Austrians are cut off from their respective countries so completely that they cannot receive alms or even private letters from their friends at home. The sooner American Catholic priests come to the East, the better.

I am a Tyrolese member of the Mill Hill Society and as I have no means of communication with Austria, I find it most difficult to support my large mission. I was just about to build the first Telugu Training School for Catholics and the British Government had promised me half the necessary sum, provided I secured the other half. Everything looked hopeful, but now I greatly fear that my scheme will come to nothing.

—Fr. Wolfe, Phirangipuram, India.

\* \*

#### A Few Notes.

**T**HE *Call of the Missions*, a four-page folio, has come into our hands. It is issued by the Catholic Missionary Aid Society of Pittsburgh, Pa., and edited by Fr. P. C. Danner, the zealous Director of that excellent Society.

The *Call of the Missions* breathes the missionary spirit and is world-wide in its appreciations. We are not told how often it will appear, but we are certain that whenever it does appear, it will scatter good seed and bring forth fruit which otherwise would not have been produced.

A priest asks: *Why not start a Pius X. Burse?* We should feel that our Seminary was honored to carry such a name on its burse list and we wish that it could do so.

Somebody who has time for that kind of exercise has figured out that women in this country spend more for poodle dogs and hat feathers than they do for missions. We learn that the millinery bill for one year was \$90,000,000. Candy cost the country \$200,000,000, while tobacco ran up to \$1,200,000,000 and liquors to \$2,000,000,000.



Raphael.  
THE VIRGIN OF THE ROSE.  
Mary, Queen of the Rosary, hear the cry of the heathen.

Our Jesuit correspondent, Fr. M. Kennelly, of Shanghai, China, has published an excellent volume of *Researches into Chinese Superstitions*.

The book contains chapters on Birth and Childhood, Betrothal and Marriage, Death and Burial, Written Charms and various Superstitions. It has 155 pages, with 76 illustrations, most of them oddly colored, and the binding is in 'elegant Chinese style.' It was printed at the T'uswei Press and copies may be obtained from *Kelly and Walsh, Ltd.*, The Bund, Shanghai, China.

[We know neither Kelly nor Walsh. Some years ago we wrote to both at their store in Japan, simply to find out how they happened to be there, but we have never become the wiser. The firm name augurs well for the future of China.—Ed.]

There are now two magazines in English bearing the title *Catholic Missions*. One has been published from the United States for the past seven years,—at the Central Direction of the Propagation of the Faith. The second, succeeding the *Illustrated Catholic Missions* of England, made its first appearance in May.

*Catholic Missions*, the new English magazine, is edited by Rev. Francis Ross, Central Director for the Propagation of the Faith Society in England. It is far more attractive than its predecessor and shows evidence of careful preparation. The articles are varied and aim especially to awaken interest in the Catholics of England, rather than to contribute, by long installments, to science and history. We English-speaking Catholics need, first of all, to be stirred into an active missionary spirit.

We notice a somewhat misleading reference to the S. P. F. collection in this country, due to a confusion of the New York Diocesan Office with the Central Direction, which is also located in New York.

\* \*

#### Spiritual Advantages of Associate Membership may be gained in the Catholic Foreign Mission Society of America

##### From our Seminary:

One hundred and fifty Masses a year.  
A share in the daily prayers and labors of all engaged in this work.  
Communions and rosaries every Friday from our two communities.

##### From our Benefactors:

Some thousands of Communions offered monthly and of rosaries offered weekly in America and Europe for our Seminary and its benefactors.

##### From Missioners in the Field:

Two hundred Masses yearly. Frequent Communions and prayers of their faithful flocks.

#### A WORD FOR THE DEAD.

May we suggest that you enroll your beloved dead as Perpetual Associates of the Catholic Foreign Mission Society? The spiritual advantages are numerous already and will be increasing yearly with the development of our work.

The amount required for a perpetual membership is fifty dollars, which may be accumulated in small remittances.

## Mission Tidings.

**D**URING the past month we have had letters from:

**AFRICA—**

Fr. J. Dunne, Soroti; Fr. B. J. MacLoone, Nagalama; Fr. P. Rogan, Mumias; Fr. Francis M. Burns, Budini.

**CHINA—**

Fr. Fourquet, Canton; Fr. M. Kennelly, Shanghai; Fr. Basil, Sianfu; Sr. M. Bernardine, Tsingtau; Sr. Mary, Wenchow; Sr. Francis O'Sullivan, Kiukiang.

**INDIA—**

Archbishop Morel, Pondichery; Bishop Estermans, Lahore; Fr. Leblanc, Karikal.

**INDO-CHINA—**

Fr. Allard, Rangoon; Fr. M. Seet, Ipoh; Fr. Mourlanne, Ywegan.

**PHILIPPINE ISLANDS—**

Fr. A. Ryk, San Miguel.

We have been pleased to receive letters and photographs from:

**AFRICA—**

Fr. Schoemaker, Namilyango; Fr. Arnold Witlox, Kakamega.

**CHINA—**

Fr. Ouillon, Hongkong; Sr. Mary Angeline, Canton.

**CHINA.**

**E**NGLISH wanted! This is the cry that continues to come to us from the Far East. The following testimony is from a Sister of long experience in China, one of the Franciscan Missionaries of Mary:

I have met many Americans here, and among them some Catholics. You do not know how glad these latter are to know that an American Seminary for Foreign Missions has been started. One and all exclaim, "That's just what is wanted! We need priests who can speak our own language."

In her latest letter Sr. Mary Angeline tells us some bits of news that will interest our readers, many of whom have come to feel well acquainted with the little group of Canadian Sisters at Canton. She writes:

The war is still carried on in many parts of this poor country. We are quiet in Canton, except that each day rebel suspects are disposed of. But it is a season of much sickness and many deaths.

The little *FIELD AFAR* comes regularly. It is like a long-cherished friend who walks in quietly and takes her place as one of the family, making all happier for her presence.

We are very joyful because we have been able to buy a little Catholic child who had been sold to a pagan. The sum required—seventy-five dollars—was one to be looked at twice by those on

the mission field, but our Mother, weighing the money and the soul in the balance, decided that we could deprive ourselves of something and before long make up the amount. God, seeing her generous heart, sent us help through charitable friends, and thus another soul has been won for Him.

Sister Francis O'Sullivan writes that one of her companions, a Chinese Sister, is the survivor of a family of thirteen or fourteen persons, all of whom were martyred by the Boxers in 1900. She says:

Our Sister's uncle was taken to a pagoda and killed there. The others of

## THOUGHTS FROM MODERN MARTYRS

A book for occasional spiritual reading

*Interesting, edifying and stimulating*

In cloth. 30 cents; postage 5 cents  
In leather. 60 cents; postage 5 cents

her family were driven out of their house and slaughtered in the street. The mother had a chance to escape, but would not leave her old father.

I believe these names will be in the Cause of Beatification some day. Already the preliminary inquiries are being made in Peking. I tell our Sister she should be horribly proud to belong to a family of martyrs.



REFUGEES FROM A RECENT FLOOD.

(Photo sent by Sr. Mary Angeline, an American nun in China.)

We thought we had found an Irish Sister of Charity in Wenchow, but Sr. O'Sullivan tells us we were mistaken—and she ought to know. She writes from Kiukiang:

You mentioned Wenchow lately and connected it with the shamrock. No, no! There's not a leaf there. What you quite correctly called the flavor of shamrock was just what the Sister rubbed off me by sitting beside me for four or five years.

The country is unsettled. There was some trouble in Hankow the other day, but it came to nothing. We are only a night's journey from there, but as usual we were in blissful ignorance of the disturbance until informed by your countrymen—our good friends and best customers. The American naval officers are the highest paid in the world, they have an insatiable appetite for fine lace and embroidery, and I am glad to say they give us a good, helping hand.

Congratulations are due to Fr. Fraser on the splendid growth of his mission in Taichowfu. Four years ago a single priest was able not only to care for this parish but also to visit the surrounding country in search of souls. His congregation was small. He could only plan for a boys' school; and no one dreamed of a school for girls.

Now Fr. Fraser and his native assistant, Fr. Yao, have more work than they can do. There is a boys' school with about one hundred pupils, there is a convent where four Virgins of Purgatory instruct many young girls, and a catechumenate for women is in the process of construction. Last year sixty-seven adult baptisms were registered, to say nothing of the numerous baptisms of abandoned pagan babies.

We wish our Canadian friend continued success, and apostolic helpers to aid him in his zealous efforts.

An offering of fifty dollars applied to our general needs, insures a subscription to this paper with no bother about yearly payments. It also secures continuous participation in the spiritual advantages of this growing work.

### A Parish in Tong-king.

(Some figures that will interest our priest-readers.)

Number of souls (in a city of 50,000 inhabitants)... 2,300  
Average number of Communions a week..... 960  
Institutions: an infant asylum (500 baptisms a year); a small hospital; 2 schools, requiring from 40 to 50 teachers and catechists; a blind asylum with 60 inmates.

The zealous priest in charge of this parish, Fr. Renault, owes his vocation, under God, to the inspiration of Blessed Theophane Vénard's life. Fr. Renault says of himself, as he reaches out his hand to poor us for an alms:

"Son of a peasant, without relatives or fortune, I don't know to whom to turn."

This priest has in his possession a sacred relic of Blessed Vénard which is destined to fall into the hands of some benefactor and which we ourselves would like to own.

### Here and There.

FR. ALLARD, who visited this country some two years ago, is hard at work in his Burmese mission. Of his latest venture he writes as follows:

I am studying the Fokienese dialect with a catechist. Oh, the tones! They are awful. I practice them every day, and at the end I am sure to have a sore throat. To learn such dialects one needs not only a musical ear but a throat that is apt for gymnastics.

Bishop Eestermans, in India, writes that two of his best missionaries have just died of fever—a great loss to a mission which had already too few laborers for the harvest.

Building in the heart of the Caledonian mountains is no easy task. Without tools and without means of communication, the missionary must do much of the work with his own hands. A letter written by a Marist Father to one

### A MODERN MARTYR

sells for fifty cents.  
Postage ten cents extra.

### An American Missionary in Alaska

(Fr. Judge, S. J.)

Price 50 cts. Postage 12 cts. extra.  
Address: THE FIELD AFAR  
Ossining New York

of his confrères in Boston, gives us some idea of what this means.

If you saw the huge pillars of our church and the timber used in the construction of the girls' school, you would hardly believe that this heavy wood was dragged by human strength across ravines and over precipices. Some beams were even cut on the other side of the mountain and brought to the summit and then down to the bottom of a gorge almost at sea-level, where our mission is located. Only faith could strengthen men to the accomplishment of such labor.

Church and school are now complete. The roof is of straw, the walls of earth and the windows are provided simply with solid shutters made of planks. The buildings are not luxurious, nor even comfortable, but they are large enough to serve their purpose.

Rays of sunshine come to us not infrequently from "darkest Africa." Here is one from Fr. MacLoone:

I am just back from our annual retreat. Imagine having to travel nearly a hundred miles by bicycle, in order to make a retreat!

Often and often during those happy, peaceful days did I think of your good work, your students and all your benefactors. During the year I shall say for your intention not one Mass but two. You know the Irish don't like odd numbers.

### If You are so Inclined.

A word to you who would have the Foreign Mission Seminary benefit after your death by your present thoughtfulness.

Suppose you desire to leave to us a certain sum, which is now lying in a savings bank, or elsewhere, and drawing interest which you need.

We are in a position to accept your gift now, agreeing to turn over the income to you during your lifetime.

## That Father Rogan.



OUR poet friend in Mumias has a new occupation—that of rat-killer. With characteristic modesty, Fr. Rogan does not mention his achievements in this line, but the story comes to us on good authority, from the Vicar-General of the Upper Nile, who writes:

Fr. Rogan's house was infested with rats and he began to look around for ways and means to get rid of them. An ordinary individual would have procured a cat, but not so Fr. Rogan. I suppose he must have grudged the expense to which the up-keep of a poor tabby would have put him, for after all, milk is hard to get in Mumias.

At any rate, he sought some other method of combating the pest, and sure enough, luck favored him. What did he find in the refectory one evening but an old, *blind* rat! The creature was adopted at once and is now fed regularly. It acts as a *decoy* for other rats, who are not blind but are foolish enough to follow their old companion into the refectory. There they are killed by the boys who are waiting for them, but the old, blind chap is allowed to come and go as he likes.

From California comes a message for Fr. Patrick Rogan, whose fame is increasing as his verses multiply. We are glad to forward this encouragement to the 'budded poet.'

I think I shall ask you to send some extra copies of THE FIELD AFAR to Fr. Rogan in Africa. He seems to be irrepressible. Perhaps receiving his own "poetry" may cure him.

I know that if I were his father in Ireland, I'd be very proud of the letters in THE FIELD AFAR from the two Fathers Rogan.

Since this was written, another poem has been published and another offering "for extra copies of THE FIELD AFAR to be sent to Fr. Rogan" has come from the Pacific coast, with this comment:

I thought the last batch that I sent would cure him of the "fine frenzy," but as it didn't, he must have another dose.

I can't pick out Fr. Rogan from your description in the July number, but possibly he knows which he is. I must say I do not admire his "basilica."

## Nursery Rhymes.

I.

"Mary sent a little lamb"  
To Ossining P. O.;  
It gave three squeals—  
Grace after meals—  
"And it's gone where the good niggers go."

II.

"Jack and Jill climbed up a hill"  
To see the Hudson water;  
Where's Jack to-day—  
A student—eh?  
And Jill? Teresians caught her.

III.

"The boy stood on the burning deck,"  
From whence he spied our College;  
"I'll chuck the sea  
And be," said he,  
"A missionary with 'Knoll'-edge."

IV.

"Little Jack Horner sat in a corner,"  
Reading THE FIELD AFAR;  
He sent his toys  
To Chinese boys,  
Some day, he'll go out "thaar."

V.

"Little Miss Muffet, sat on a tuffet,"  
The tuffet was 'stuffed' with hay;  
She gave a big sneeze-a,  
Became a Teresa,  
Ta-ra-ra-boom-di-ay.

VI.

"Old King Cole was a merry old soul,"  
As fat as a T-U-B;  
He passed in state  
Through Maryknoll gate,  
Since when *we* get "coals" free.

VII.

"A funny little man had a funny little gun,  
And his bullets were made of lead";  
I asked him for a dime,  
But he sniggered every time,  
So I smacked him on his old, bald head.

VIII.

"Hey diddle diddle, the cat and the fiddle,  
The cow jumped over the moon";  
She dropped, I fear,  
Some place near here,  
We drink fresh milk at noon.

IX.

"Old Mother Hubbard went to the cupboard,"  
And took out a dollar or two;  
She didn't hold tight,  
But sent in her mite;  
That's a bit of a rub for you.

P. ROGAN,

Mumias, B. E. Africa.

## To Dominican Tertiaries!

Have you read the

LIVES OF TWENTY-SIX  
MARTYRS OF TONKIN

by the new Prefect Apostolic, Very Rev. M. B. Cothonay, O. P.?

You, above all, will appreciate this book, but any one of our readers will find it interesting.

Send one dollar for it to this office and we will forward half of the payment to our zealous friend in Tong-king.

We have heard from an elevator boy in one of our great cities, who has his ups and downs in a Life Insurance building and yet manages to cancel our land debt in goodly blocks. The young man tells us that Hebrew lawyers have been especially kind to him. They like to give to Catholics, he assures us. Our friends in Europe and the Far East will not believe this.



If you pay only fifty cents for THE FIELD AFAR, you give all that is asked for an ordinary subscription. Your money goes to defray the expense of publication.

If you add fifty cents, you help our work materially and become associated with us spiritually.

If you wish not to be bothered for six years and yet to remain an associate subscriber send five dollars.

STRAPPED IN UGANDA.  
(Photo sent by Bp. Biermans.)

# The Job and the Jungle.

By Red Indian.

[Father Gavan Duffy, over in India, has been giving us some glimpses of his daily life. In our last issue he had reached the subject of bullocks, on whose horns we unceremoniously left our readers, — uncomfortably, of course.]



"The Father came on his horse and carried the boy off."

## Scene I. The Tying.

"Father!"

"Well?"

"Three bullocks were grazing in my field; I have brought them to be tied up. Please give me a rope."

"But why should you tie them up in the church compound?"

"It's the custom; and the owner has to pay a fine to deliver them."

"To whom does he pay the fine?"

"To you, Father."

"That sounds all right! Whose bullocks are these?"

"Mettupaleam Perianayagam's."

"And where is Mettupaleam Perianayagam?"

"I don't know; when I have tied up the bullocks I shall go and see."

## Scene II. The Untying.

"Father!"

"What's the matter now?"

"My three bullocks have come to the cattle-pound."

"So you are my friend, Perianayagam of Mettupaleam?"

"Yes, Father. How *did* you know? May I untie the bullocks?"

"Of course; but I believe the custom is to untie your money-bag first. Go and call the old catechist."

"Eight *annas* each for grown bullocks, Father. This lot comes to half a dollar."

"But why should I pay? If the Father had not taken away my boy to school, the bullocks would not have strayed. Besides, I've got no money."

"Well, neither has the Father got your bullocks; and if the Father did not know that you have a big girl doing nothing all day, he would not have insisted on having the boy at school."

"Yes, but the Father came on his horse and carried the boy off, leaving the bullocks to go wherever they liked."

"Not without having told you several times to send the boy."

"But I *did* tell the boy to go to school and the girl to look after the bullocks; they both said they wouldn't. What more could I do?"

"For the present you can pay half a dollar; and the Father will teach Vanattusinnappen to do what he's told."

## Scene III. The Trying.

President of the school council (aged 12): "Number 131."

Secretary ditto: "Vanattusin-

nappen, son of Mettupaleam Perianayagam."

First councilor: "What have you done?"

Vanattusinnappen: "Came late this morning."

Chorus: "Why?"

V.: "Went after the bullocks; but the Father came galloping along and I hadn't time to escape and he brought me to school on his horse."

Second councilor: "And why didn't you come yesterday?"

V.: "Went after the bullocks."

Councilors (*passim*): "But haven't you got a sister? And don't you know you have to come to school? We won't stand any nonsense. Weren't you here when we drew up the rules with the Father and put down four cuts for being absent and two for being late? What do you mean by it?"

V. (*overwhelmed*): "Yes."

Councilors: "Then why didn't you come?"

V.: "I went after the bullocks."

Secretary (to the executioner): "Six."

\* \* \* \* \*

Letter from Father Benjamin to the Bishop.

My Lord:—

Certainly the death of Father L. is as hard a blow for our poor Mission as a loving Providence could inflict. We have plenty of stones, but God does not seem inclined to change any of them into children of Abraham, though He must know how sorely His work needs men. I had made up my mind to ask you very urgently for some one to help me here; but now there is no hope at all. So I shelve my request.

Things are working out slowly.

I have been almost a month getting the school in order, rather at the expense of other work; but I believe this to be the first foundation. I have started with four masters, of whom only one (the stupidest man, God help him, I have ever met) is licensed by Government to teach. I have drawn up a temporary time-table on the lines of the one issued by the Government Training School, but with plenty of room for religious instruction.

Numbers have gone up to 135. I have insisted that the parents sign forms of promise to send their boys and I have been right through the books to find out what boys are not absolutely needed to keep the family in rice. For the cattle I have had no pity and have secured the boys wherever there was even a little girl to look after the bullocks. Out of some eighty "doubtfuls" I have got hold of seventy, but more than one of these I first brought in on horseback from the fields. Next Sunday I shall call the recalcitrant parents before the village council and see if they can be induced.

Meanwhile we have formed the two top standards into a school council, or *panjeiatt*, with power to deal, under guidance, with ordinary offenses; the executioner is changed every week. This makes punishment much easier for all concerned; it is also destined to prepare the boys for their future place in the village *panjeiatt*. I fear the present members of that august assembly are not so competent as they might be.

These boys get on very fast with the letter of the catechism, but I ought to have much more time than I have for explanation. The

girls I shall have to leave out of count for a few years, ghastly as the prospect may seem; for if I start a convent-school at once, all the backward boys who are beginning to study now, instead of four or five years ago, will have to go off to the bullocks. When these boys have done, I shall be able to see about the girls.

Another excellent reason for waiting is the absence of cash. I could not end a letter to the Bishop without saying that; it would be against all precedent.

Trusting ever in your fatherly blessing and prayers, I remain, in the peace of Our Lord,

Your obedient son,

S. M. Benjamin.

P. S. I forgot to mention that we had twenty-two First Communions at Easter, and that frequent Communion is growing steadily. There is real grit in some of these little boys, but home neglect and spoiling kill every good germ.

#### BE OUR LANDLORD.

Total area at Maryknoll,	4,450,000 ft.
Disposed of up to Oct.	
1, 1914,	1,853,097 "
Held for purchase at one	
cent a foot,	2,596,903 "
Send for a land-slip.	

Talking of germs reminds me that there has been a good deal of sickness in the north of the district lately, chiefly small-pox and cholera; my horse has been kept busy.

Meanwhile the rain, as I discovered in last week's thunderstorm, comes cheerfully through my thatch; I am saving up for repairs.

S. M. B.

\* \* \* \* \*

"It's a hard lump, Father."

"What is?"

"My boy says he has pains all the time and if he eats anything he nearly dies and it's a hard lump and you must give some medicine."



"'Yet there has been some good done,' says Father Benjamin, as he ties on the next bandage."

"Yes?"

"That's all. The Father must come quickly and give a remedy, and to-morrow we'll all come to Mass."

"And to Communion?"

"If the Father says so."

"And if the Father leaves it to you?"

"We shall do as the Father says."

"Oh! . . . And what remedy do you want for your son?"

"Whatever the Father likes; it's a hard lump; what do I know about it?"

Now Father Benjamin was not a doctor, but he could not see this boy die without an attempt, however blind, to save him. So he looked up his medicine books, concocted a prescription to the best of his knowledge, and (not without blessing it) administered it. The cure was slow, but complete. And from that hour there was not a moment when someone did not stand at his door seeking a remedy for cuts or wounds or burns or sores or worse, till he had to make a rule of seeing none but accident cases outside a fixed hour every morning.

His reason for undertaking this work, for keeping a trunk-full of medicines and spending so many precious moments amid bandages and antiseptics, was threefold. First, he believed it was good for him, as it had been good for so many saints. Secondly, he thought it was a part of his rôle as father of his Christians; a father would not let his children suffer if he could try, however clumsily, to help them. It was vain to tell him of the government dispensaries, because it was

impossible to persuade the people to have faith in them; they generally preferred to waste away at home; and he felt it impossible to sit by and watch that performance without stirring a finger or a mixture. Lastly, he thought, not wrongly, that even a very occasional heathen baby *in extremis* was worth many hours of waiting.

But the Mother of Good Counsel had her picture in the midst of the bottles and she blessed his groping efforts; indeed, she did most of the work herself.

"And what is the matter with you?"

"I don't know. For two years I have had pains all up my legs and down my spine; for days at a time I can't stand at all; then I can walk a little and go to the temple and offer up a chicken or break a cocoanut . . . and then I get ill again and can't get up. They told me the Father gave remedies and I came running."

"How far did you run?"

"I didn't run. I came very slowly on my stick, from the village across the rice-fields; and I don't know how I'm going to get back."

The medicine-book gave very little satisfaction for this case. The remedies were almost exhausted anyway and there was no money on hand to replenish the bottles. So Father Benjamin looked at the Mother of Good Counsel and made the following suggestion:

"If you take that child of yours and leave it with the nuns at T., as an offering to the Mother of God, perhaps that Lady will obtain your cure."

## WHEN REFLECTING

**Remember This Cause—**

*in your will.*

Our legal title:

**Catholic Foreign Mission Society of America, Inc.**

The baby was a girl and as there were several other children, the husband was quite pleased at the idea; the mother enjoyed it less, but finally, thinking of her long sufferings and of the possibility of release, she yielded also. The child was taken away to the convent and handed in for adoption.

The nuns did not let the mother escape without leading her to the chapel and talking to her of the Blessed Virgin and her Son, and of Faith and the reward of Faith. But caste considerations kept this soul in bondage, even while Mary was at work upon her body; the poor woman came away from the convent cured of her disease, but still a heathen. She has not the slightest hope of ever coming into the Church, unless she can persuade her husband to give up all his ties of blood and interest—a very problematic possibility, even if she were to make the necessary heroic efforts.

"Yet there has been some good done," says Father Benjamin, as he ties on the next bandage.

## Your Child's Opportunity.

*Let children of to-day provide a bursar for the education of a missionary. We wish to feel that at least one of our burses is the fruit of their simple faith and trained charity. The Holy Child Burse will yet admit many offerings. If you are interested, send for one or more cards. Each is designed to invite penny gifts to the number of twenty-five.*

### The Maryknoll Log.

OUR families at Maryknoll and Scranton have been growing larger than we realized, and we woke up with a start a few days ago, to find that we numbered, all told, more than fifty.

Were we frightened? Well, no, although we must confess that the brook has been down to a slender stream lately, and occasionally to a trickle. But ours is no business enterprise. The Church needs it, or something like it, more than ever now, since this miserable war has begun to decimate the ranks of our army in the field. *Deus providebit.* Already Divine Providence has sent enough to keep us going and we have no reason to think that the Arm of God is shortened,—against the measure of our wants.

In one of our most trying periods, a check for one thousand dollars arrived from the Pacific Coast. This was destined to go towards a burse rather than to meet our present needs, but 'it looked good' and was no less welcome.

Shortly afterwards a tithe of this generous amount came, with the permission to do what we liked with it. We 'liked' to square up accounts and then do half a hundred things, and the hundred dollars, while it did not go all the way, gave us decided relief.

We were planning to erect a FIELD AFAR building this fall, but unless some Lord Bountiful appears, we shall put off the venture and run the chance of not being obliged to move any part of our establishment into the open.

At the Seminary we have registered twelve senior students and we expect another; at the Vénard there are, up to the present writing, thirteen juniors. This will give us a total of twenty-six aspirants for the apostolate. In addition, we have four auxiliary brothers, all yet young.

To the Teresians, ten in number, have come three Sisters of the Immaculate Heart, from Scranton, Pa., who will direct their work and fit them for a useful career as women auxiliaries to the Catholic Foreign Mission Society of America.

Thirteen seems to be a popular figure with us, but we are not superstitious and we are inclined to believe that, if we were, the unlucky thirteen would be offset by the fact that it is an odd number.

We have not had the best of fortune, however, with our horses, as some of our readers may remember. The worst blow came very recently. We had had two days of triumph, when the *Kalamazoo Silo* was quickly filled without a serious hitch and everybody felt proud of the feat. The next day came the fall of *Billy*.

*Billy* was our first horse, and in the early days at Maryknoll, while THE FIELD AFAR office was still at Hawthorne, six miles away, he saved us four dollars a day livery expense. After two years of faithful service, we could have

sold *Billy* for more than he cost us. But we didn't—and that is where we missed.

Poor *Billy*, who, we had hoped, would live to a ripe old age and spend his last days in our peaceful pastures, fell on a hill-climb and expired immediately. That very morning we had patted him on the nose and remarked how well-covered were his ribs. We can't explain the tragedy, but *Billy* is now buried in one of our fields,—before the horse-chestnut tree which we expected to spring from a former grave, has made its appearance.

We have no courage to buy another horse, and we are practically decided that the next venture must be a Ford machine with a wagon-body. This will save us time and, in the end, money, and if it meets with disaster, we shall not be obliged to dig a grave for it and later serve it as horse-radish. If any reader who has more of this world's goods to spare than we have just now, wishes to supply this particular need, he will do us a great service, for our trips to Ossining become more frequent daily and we have a long hill to climb. But



THE SEMINARY AT MARYKNOLL AS IT LOOKS TO-DAY.  
(Every room is occupied.)

the gift would mean a good four hundred dollars, at least.

We note, on reading the above, that we have been playing a minor chord—or perhaps it was a minus chord—but we wish to assure our readers that the joyous note sounds very frequently on the Knoll. If the shadows don't come, we can't appreciate the light.

Our Visitors' Book recorded during September, among other names, those of Bishop Curley, of St. Augustine, Fla., Bishop Muldoon, of Rockford, Ill., and Rev. Francis C. Kelley, LL.D., President of the Church Extension Society. We were glad to see all three. Bishop Curley and Bishop Muldoon have shown themselves staunch friends of ours, and Maryknoll's first deacon is a subject of the latter. Dr. Kelley, whose missionary spirit has been a nation-wide stimulus to Catholic activities, came as an interested brother and we were no less pleased to welcome him.

A few days later, another bishop arrived, this time from overseas. It was Bishop Biermans, of Uganda, whose name is a familiar one to readers of THE FIELD AFAR.

Bishop Biermans came directly from England, where he had gone to attend the Council of his Society at Mill Hill. He had planned a campaign in Holland and Belgium, and had already seen mud-brick castles built in the Upper Nile Vicariate with the monies he was to gather from his friends, and other people's friends, in the old country.

But, hélas, wars and mission collecting do not go together. So the good Bishop made quick tracks for the only country worth living in—at the present time.

And now that he is here, he is anxious to prove to American Catholics that Uganda is the most promising mission field in the world and that if enough dol-

lars come his way, he can guarantee a mighty harvest. The Holy Ghost works wonders with the gatherings of men, as the Heavenly Father does with the seeds that men gather to scatter in the earth.

Bishop Biermans may be reached by letter addressed to one of the several offices of the Propagation of the Faith.

#### P. S.

We have some new post-cards of Maryknoll. They were not 'made in Germany,' but here at the Knoll, and they are not at all unattractive. The supply is limited but while they last, we will mail the set (4) to the address of anyone who sends us a two-cent stamp to cover the expense.

This fall we have been aiming our shafts at the priests in this country who have parochial schools, our desire being to provide at least one copy of THE FIELD AFAR for each class-room. So many appeals go from all kinds of sources to our priests that we did not anticipate a large return and hence we were not disappointed when it was not forthcoming. The effort brought us, however, some new friends, whose zeal and good wishes were a cheering assurance that the 'game was worth the candle.'

**Subscribers can benefit themselves spiritually and the Foreign Mission Seminary materially, by adding fifty cents to an Ordinary Subscription and thus becoming Associates in this work. Many have already done this.**

*The Field Afar* for one year to any one address:

10 copies (12 issues)	for \$4.00
25 " "	" 10.00
50 " "	" 20.00
100 " "	" 40.00

#### The Little Brother.

SEVERAL days before the opening of The Vénard, our Apostolic School in Scranton, Pa., two of its last year's students, one from Buffalo and the other from Jersey City, went on from their respective homes to put the house in readiness. In the meantime, two keen-eyed Teresians had encamped with the Sisters of the Immaculate Heart at Mt. St. Mary's Seminary, also in Scranton, their purpose being to supervise the student housekeeping. The operation was in full progress when these good women arrived, and they were quite astounded at the condition of things. In other words, the Vénard boys can do a pretty good turn at housecleaning.

The Superior at Maryknoll came along when the house was almost in ship-shape. Finding nothing better to do, he took a seat on the front porch and held a reception of the neighborhood children, who were all 'glad to see the boys back.' We are not so sure that the children's parents were equally happy, but some of them left us no doubt of their interest in our young aspirants.

Labor Day was a day of work for us and the distant sound of marching bands was drowned by the noise of hammers and other instruments of honest toil. Before dark the entire flock was



#### STORIES FROM THE FIELD AFAR

Fifteen Short Stories that breathe the Foreign Mission Spirit.

160 Pages, with 17 Illustrations. Price Sixty Cents, postpaid.

Address: THE FIELD AFAR : Ossining, New York

gathered. They had come from Cleveland, Buffalo, Philadelphia, Jersey City, New York, Fall River, Central Falls and Boston. There was a baker's dozen in all, with one more likely to join, making the number double that of last year.

None has so far arrived from Scranton itself or from the diocesan limits over which our good friend and benefactor, Bishop Hoban, has spiritual jurisdiction. But The Vénard is under observation, and if the Scranton boys are slow to move towards us, yet they will surely come and, we believe, in good numbers, as time goes on. The faith and charity of Scranton cannot fail to produce the fruit of the apostolate.

Tuesday morning, the Superior from Maryknoll, flanked by a stalwart lieutenant, led the squad down the hill to St. Thomas' College. He felt like a German general marching towards Paris.

It looked like a tight squeeze for a while at The Vénard. The problem of sleeping accommodations was a simple one and if pushed, we could have found room for a dozen more persons, but the dining-room threatened to flow over into the study-hall and the kitchen might easily have exploded—to say nothing of our credit at the Scranton stores. Still we believe that had the extra dozen come, the wherewithal would not have been withheld. Our source of supply has not failed so far and it cannot fail if we are worthy.

We don't dare to say much just now about the Vénard aspirants. They look as if they had in them the making of apostles, but time will test the 'stuff,' if it be stern—and we think it is. We ask a prayer from our readers for these youngsters, who are willing to brave for Christ and souls what the youth of Europe will face for the love of their country—and

more. Some have come in spite of opposition on the part of relatives and friends,—opposition which would probably not have existed had they enlisted for a carnal war against men, rather than for a spiritual battle against the powers of darkness. May God bless the high and noble purpose of these youths, our boys in Scranton!

A word here on the outlook at The Vénard. So far we have lodged the school in a two-family house located on a typical residential street, where the buildings are so close that we can shake hands across the passage-way with our next-door neighbors, if we feel so inclined.

The school has had kind neighbors. One supplies it with piano

selections during meals. Another, while the students were on vacation, planted the flower-garden with vegetables, which ripened, owing to the lateness of the season, after they returned. Some are real friends in need and indeed. They send meat, vegetables and pastry for an ever-yawning refrigerator, and neither creditors nor policemen follow the carriers.

But we can't continue in this house without removing the wall-paper and we should not go on paying rent when the house needs essential improvements, the cost of which we must shoulder, nor ought we to coop our growing students in a back-yard.

In other words, the time is near when we must find a home for The Vénard, as we did for Maryknoll. The location must be studied even now. In all probability, we shall seek a retired acreage in some one of the many sightly spots that abound in the kindly diocese of Scranton. And we must gather our wits to secure the purchase-price.

*If you wish to contribute for 1914-1915 to the maintenance and education of one who would be an apostle, your co-operation will be especially welcome now.*

Two of our burses—that of the Blessed Vénard and that of the Little Flower—will be used to support students of our Apostolic School. Adding to either will help to solve one of our present problems.



THE TEMPORARY HOME OF THE VÉNARD APOSTOLIC SCHOOL, 638-640 CLAY AVE., SCRANTON, PA.  
(No rooms to let.)

### A Suggestion from China.

FOR almost a dozen years we have been sending money—representing Mass-stipends and gifts—to China, but the sensation of receiving money from that country, except a few curious coins with holes in the middle, is a new one, and *we have just had it*.

With the money comes an idea which, if followed by others, will make the path less difficult for our successors in this work for souls. The idea appears in the following letter from Fr. John Fraser, whose name is a familiar one to most of our readers:

Your burse list and an article published in a secular paper have set me thinking. Many people would gladly found a burse if it could be done for a thousand dollars, but they find themselves utterly unable to consider one at five thousand dollars.

Why not use the scheme of compound interest to satisfy their desires? A thousand dollars placed at six per cent interest will amount to five thousand dollars in twenty-seven years. This may seem a long time, but what are twenty-seven years in the life of a college? At that age it is still young and will be crying for burses as much as at present, if not more so.

Some may say, "Good gracious! Shall we still be sending missionaries to the field twenty-seven years from now?" They forget that there are as many pagans in China to-day as there were on the whole face of the earth when the Apostles set out to preach the Gospel. Missioners will be in greater demand in twenty or thirty years than they are now, because multitudes who are being baptized by those already on the field will need priests to care for them and because pagan countries will be more and more opened up to foreign commerce and intercourse.

Now just to show you that I mean what I say, I am enclosing, not a thousand dollars (I can't afford it), but a hundred. It was given me by a friend, who asked me to say a hundred Masses and wished me to use the offering for anything I liked. I have said the Masses and the money is yours. Place it in the bank and add the interest to the capital every year. It will take sixty-eight years to reach a thousand dollars.

I shall not have the pleasure, in this life, of seeing a student in your Seminary supported by my burse, but I shall

\*Fr. Fraser has reckoned on a higher rate of interest than can be safely secured in this country. [Ed.]

look down on him from Heaven. And we shall one day meet in Heaven, together with all the souls he will have saved—the fruit, after God, of the hundred dollars I am sending you to-day.

I shall watch with interest the accumulation of my burse, and who knows but that I may be able to add a hundred dollars from time to time, to make it climb faster? It is thirteen years to-day since I said my first Mass and during that time I have not omitted a single Mass through illness. Thanks be to God! Surely I owe Him the little gift I am making to-day for His glory.

Another unexpected gift from overseas came out of Burma, in the Far East. "Two pounds for the Little Flower Burse in thanksgiving"—this was the simple message that accompanied the offering, and it was sent by a priest who was probably in need himself.

### \* \* \* Lawyers, Attention!

A MEMBER of the Rhode Island bar has written us this suggestive letter:

Why not an appeal to lawyers? They, notwithstanding all that is said against the profession, do much good quietly. THE FIELD AFAR would, I think, appeal to them, but more directly, perhaps, your land-slip scheme.

You could easily get a list of Catholic lawyers from friends in different parts of the country, and I would respectfully ask you to consider whether the capital invested in postage might not bring a rich return. There are many to whom your work is known who can do but little; there are others who, if they were given a personal introduction to it, might, owing to superior financial resources, offer strong help.

THE FIELD AFAR seems to interest doctors and clergy so much that I think lawyers would desire a share in it, if they knew.

A few lawyers have discovered THE FIELD AFAR, but it is quite true that to most Catholics in the profession we are strangers. Make us acquainted with your lawyer-friends and we will gladly send sample copies of THE FIELD AFAR to them.

THE SOCIETY OF THE DIVINE WORD is a missionary society (600 priests and 800 lay brothers) working among Chinese, Japanese, Filipinos, Papuans, Negroes, and Indians of South America.

Good and able boys and young men are always welcome. Correspondence invited.

Address THE REV. FATHER RECTOR  
ST. MARY'S MISSION HOUSE TECHNY, ILL.

### Priestly Charity.

DOUBLY precious is the gift received from the venerable priest who writes this letter, for the conditions under which it is sent quicken our appreciation of the spirit that has inspired it.

For some time past I have kept on my shelf a little iron box, with a mechanical contrivance which recorded the number of coins placed in it. It was made to receive only ten-cent pieces, and my cousins and I have been in the habit of consigning our spare dimes to that small bank, in order to help your work.

The other day I wished to put in a coin and found, to my dismay, that the machine was out of order and refused to receive my offering. There was nothing left but to break it open with a hammer, to the loss of the box, but to the discovery of ten dollars and fifty cents in ten-cent pieces. This money I carefully rolled up in paper, to be exchanged for a check and sent to you at the first opportunity. I left it lying in the dismembered box on my bookshelf. Two days later, my room was entered by an unbidden guest who probably found the dimes inviting. At all events, the money was taken, and not for missioners either.

Now you know well that my means are very small, but here goes a check all the same, for your work must not be the loser.

I can only add what I have often said before, that I wish an old man of seventy would be of any use in China or Japan, for with God's help, and my traveling expenses, I would start tomorrow. It is distressing to be both old and poor, because my help can be only in my still older and poorer prayers. Your work has for years been my special favorite. May God always bless it!

*To you who are anxious to help us and regret that you cannot do so, we suggest prayer co-operation. Send for Apostles' Aid leaflets.*

AN APPEAL FOR UNITY IN THE FAITH  
By REV. JOHN PHELAN

Ⓐ Publication for Catholics and Non-Catholics.

Ⓐ Highly endorsed by the Hierarchy and the Catholic Press.

Ⓐ Price from Agents . . . \$1.25  
Through The Field Afar . . . 1.00

The author desires that the Foreign Missions shall benefit largely by whatever profits come from the sale of this book.

### Crumbs of Comfort.



WE have contracted the habit of throwing a land-slip into each departing envelope. We are trying hard to break it off, so as not to drive our friends to drink or some other calamity, but when we get a distraction, in go the land-slips. (No, we are not always distracted.)

But how can you blame us when you read this letter from Princeton, where foot-balls and presidents grow?

Here is a dollar for a hundred feet. The donor is our butcher. He gave enough to fill the card but I kept it blank and passed it on again, as I had only one. *Always send me a few cards.*

Now you understand, dear reader, how we get distractions and why we are in danger of being spoiled. But if you wish some extra land-slips, don't depend on our distraction. Give us a standing order as our friend from Princeton has done.

And some people are really interested in the slipping of our land. Witness the evidence in the following kind words:

Please mark off for me 1,000 square feet. (Cambridge, Mass.)

I am glad to do anything I can for THE FIELD AFAR. (Brookline, Mass.)

May your success in the future be double what it has been in the past! (Boston, Mass.)

Please send me a few more land-slips. I shall always be glad to help you. (From New Jersey.)

I answered your land-slip appeal a year ago and am glad to do so again, for I have never lost anything by giving to God and His Church. (From Boston, Mass.)

Your appeal touches my heart—also my pocket-book. Here is \$4.00. Would that I had \$40,000 for you. It would be a joy to give it to you. (Washington, D.C.)

If I am not too late, please let me in on your land-slide. You need not give me any deed to the property and you had better not send me a sample. (A New Jersey priest.)



*A little East Indian whose smile we would like to preserve for our benefactors.*

(Photo sent by Fr. Aelen.)

The completion of the *Cheverus Centennial School Burse* is still a holy ambition of Fr. Hally, who has recently been transferred, at his own request, to a smaller field of labor.

An enterprising academy in Connecticut is planning to introduce THE FIELD AFAR for reading in the senior class. We owe the thought to the Sisters of Mercy, who have charge of the school.

Foreign Mission Circles will be interested to know that we gave a special welcome recently to a package containing two sheets, four pillow-cases, one spread, two napkins and a towel. The package came from Grand Rapids, Mich.

Thanks to the thoughtfulness of a Sunday School teacher in Worcester, Mass., nine of her pupils are receiving THE FIELD AFAR as a prize for perfect attendance last year.

The idea is a good one and we are glad to pass it along.

Through the kindness of Bishop Muldoon, we have received a box of altar linens from "The Charity Guild of the Catholic Women's League," Rockford, Illinois. This is the second gift which has come

to us from the same source and both were forwarded at the request of the Rt. Rev. Bishop.

"Watching the burses at Maryknoll grow"—this, it seems, is the occupation of some city folk while we are watching the garden and field crops. A Boston correspondent writes:

We take great delight in watching the burses grow and in seeing how many feet of land are sold month by month. We are all ready to hear the brick and beam cry just as soon as you get enough to satisfy the hunger of that land for pennies.

"Is Mary Knoll as big a girl as I am?" is a question that was put to her mother by one of our young friends not long ago. The occasion was a mite box into which the child delights to drop her pennies.

Already "Mary Knoll's box" has gathered for us a generous gift, but more precious still is the thought that a young soul is being thus trained to offer her sacrifice-mites for the mission cause.

Do you remember 'that drug list'? It was a formidable-looking thing and we should never have expected it to catch the eyes of young readers. Yet through the efforts of some school children under the care of Sisters of St. Joseph, several of our needs have been supplied. The following letter is from the good Sisters:

Through the kindness of our pastor's sister, twenty-five copies of THE FIELD AFAR are in circulation in our school and in the homes of the older boys and girls. The Ninth Grade pupils, who are deeply interested in the foreign mission cause, read in a recent number your list of drugs needed. Several, taking the paper with them, visited some of the Catholic druggists and requested them to read the list and give a little donation towards the good work. The response was generous, and we are sending you to-day the articles thus obtained.

**We are ambitious to make every Ordinary Subscriber one of our Associates.**

## Burse Progress.

This column will habitually record our progress in the accumulation of Burses and other foundation stones of our work. The list appearing monthly will, we believe, prove interesting to all and suggestive to some among our readers.

A burse or foundation is a sum of money, the interest of which will support and educate, continuously, one of our students for the priesthood.

### COMPLETED BURSES.

The Cardinal Farley Burse	\$5,000.
The Sacred Heart Memorial Burse	5,000.
The Boland Memorial Burse	6,000.
The Blessed Sacrament Burse	5,000.
*The St. Willibrord Burse	5,000.
The Providence Diocese Burse	5,002.
The Fr. Elias Younan Burse	5,000.

### PARTIALLY COMPLETED BURSES.

Towards Mary, Queen of Apostles, Burse	\$3,360.48
Towards Cheverus Centennial School Burse	*3,107.50
Towards the A. M. D. G. Memorial Burse	1,500.00
Towards All Souls Burse	1,285.81
Towards St. Joseph Burse	1,256.00
Towards Father B. Burse	*1,054.00
Towards Bl. Theophane Vénard Burse	899.00
Towards Our Lady of Mt. Carmel Burse	768.81
Towards Holy Child Jesus Burse	673.37
Towards St. Patrick Burse	666.50
Towards Little Flower of Jesus Burse (for Scranton)	441.83
Towards St. Stephen Burse	342.00
Towards Our Lady of the Sacred Heart Burse	276.00
Towards St. Teresa Burse	200.00
Towards Unnamed Memorial Burse	197.00
Towards St. Lawrence Burse	162.00
Towards St. Anthony Burse	142.24
Towards St. Francis Xavier Burse	114.00
Towards St. Boniface Burse	103.00
Towards J. M. F. Compound Interest Burse	100.00
Towards St. John the Baptist Burse	69.00
Towards Holy Ghost Burse	68.00
Towards All Saints Burse	67.05
Towards St. Columba Burse	50.00
Towards St. Francis of Assisi Burse	38.00

Any burse or share in a burse may be donated, if desired, in memory of the deceased.

\*On hand but not operative.

WE ask your prayers for the souls of:

V. Rev. C. R. Corley John Muldoon  
Rev. A. McManus Mrs. Mary Nolan  
Rev. T. J. Farrelly Mrs. M. B. Schneider  
John McCormick Wm. H. Geany  
Eunice McCormick Thos. H. Geany

## Ocean to Ocean

Srs. S. D., G. Bend, Kans.; E. M., Wash., D. C.; N. F., D. Harbor, Me.; M. A. W., Wash., D. C.; L. C., Fermo, Ireland; Mrs. P. C., Oakland, Cal.; Rev. Friend, Wis.; Mrs. S. C., Brunswick, Me.; Friend, Laconia, N. H.; Mrs. D. E., Hampstead, N. H.; G. M. E., Chic., Ill.; C. J. F., Fairfield, Me.; R. de L. H., S. Fran., Cal.; E. C. B., Richmond, Va.; Sr. S., St. Louis, Mo.; M. J. G., Catonsville, Md.; M. M. M., Chic., Ill.; S. M. F., Newport, N. H.; H. M. C., Southport, Me.; V. L., S. Fran., Cal.; I. B., Clyde, Kans.; H. T. S., S. Antonio, Cal.

## Connecticut

### Less than Two Dollars.

J. G., Plainville; A. O. H., Colechester; F. M. R., H't'd; Friend, Bristol; M. P. C., Thompsonville; E. T. F., Ansonia; Friend, Torrington; E. T. C., N. Haven; E. H. D., N. Britain; M. J. T., N. Haven; A. McD., Waterbury.

### Two to Five Dollars.

M. E. G., N. Haven.

### Five to Ten Dollars.

Friend, Middletown.

### Ten to Twenty Dollars.

M., Naugatuck; E. O'K., Bridgeport.

## Massachusetts

### Less than Two Dollars.

Mrs. H. M., Lexington; S. T., Charlestown; J. L., Camb.; C. T. M., Kingston; A. M. B., S'ville; L. B. La F., Brockton; F. N. McI., Wakefield; M. J. D., Hudson; W. H. H., F. River; Friend, Gilbertville; E. C. P. River; B. B., Westfield; J. F. C., Salem; M. F., C'town; M. M., Wor.; E. D. C., E. Lynn; R. D., Lenox; Mrs. T., Hudson.

### Two to Five Dollars.

E. A. K., Lexington; M. B., Camb.; J. B. S. N. Bedford.

### Five to Ten Dollars.

J. S., Millville; B. C., Watertown; K. M. S., Dover; Rev. Friend; Rev. Friend; A. T. H., So. Framingham.

### Ten to Twenty Dollars.

M. A. S., Wor.

### Thirty to Forty Dollars.

Srs. N. D., Wor.; C. M. B., Pride's Crossing.

## Boston.

### Less than Two Dollars.

E. M. P.; J. F. C., Dor.; H. B., Dor.; R. O' B.; M. F.; C. F.; G. L., Dor.; J. G., Dor.; M. D.; M. A. C., Dor.

### Two to Five Dollars.

B. A. C.; M. W., Rox.; J. McA.; A. C., Rox.

### Five to Ten Dollars.

M. K.; H. B., Dor.

### Ten to Twenty Dollars.

Rev. Friend, Dor.; M. A. D.

### Twenty to Thirty Dollars.

S. P. F.

## New Jersey

### Less than Two Dollars.

Friend, J. City; R. O'S., Hoboken; M. W., J. City; J. O'D., Camden; A. C., J. City; Miss M., Newark; I. D. B., Newark.

### Two to Five Dollars.

E. M. H., Passaic.

### Five to Ten Dollars.

W. B., J. City.

## Maryknoll Publications

### A Subscription to The Field Afar

Ordinary — fifty cents.

Associate — one dollar.

### A Modern Martyr

Our New Edition. Bound in cloth.

Price fifty cents. Postage ten cents.

### Stories from The Field Afar

Attractively bound and illustrated.

Price sixty cents, postpaid.

### Thoughts from Modern Martyrs

In green or red leather, sixty cents; in red cloth, thirty cents. Postage five cents.

### An American Missionary

The story of Fr. Judge, S. J., in Alaska. Price fifty cents. Postage twelve cents.

Address: The Field Afar, Ossining, N. Y.

## New York State

### Less than Two Dollars.

Sr. M. G., Mt. Hope; J. A. L., Yonkers; E. F. M., N. Y. City; Friend, B'klyn; E. F. M., N. Y. City; R. J. E., N. Y. City; C. M. Y., Rochester; A. O., Geneva; G. B. K., Elmira; E. F. M., N. Y. City; A. O'M., Tuxedo Park; J. H., N. Y. City.

### Two to Five Dollars.

M. K., B'klyn; M. J. E., Ossining; A. C., B'klyn; Mrs. J. L., Cedarcliff.

### Ten to Twenty Dollars.

Sr. M. R., Rochester; Dr. K. K., N. Y. City.

### Twenty-five Dollars.

Rev. Friend, N. Y. City.

## Pennsylvania

### Less than Two Dollars.

C. B. M., Phila.; A. L., W. Barre; B. M. A., Phila.; E. M. C., Bloomsburg; R. C., Phila.; P. R., Strattonsville.

### Two to Five Dollars.

G. A. B., Phila.

### Five to Ten Dollars.

Rev. Friend, Phila.; L. R., P'gh.

## Rhode Island

### Less than Two Dollars.

Mrs. J. C., C. Falls; Mrs. M. N., Prov.; A. G., Prov.; B. G. W., Prov.; M. B. O'N., Prov.; Sr. A., Prov.; S. E. H., Bristol; A. McC., Newport; M. N., Prov.

### Two to Five Dollars.

F. H., Paw.; E. M. F., Prov.; Friend, Prov.; C. F. C., C. Falls; J. B. L., Prov.; K. E. S., Woonsocket.

### Five to Ten Dollars.

Mrs. D. G., River Pt.; G. M., Paw.

\* \*

## Gifts in Kind.

Breviaries, books and sick call burses from Rev. Friend, Rochester, N. Y.; books from Rev. Friend, Rome City, Ind.; books from Rev. Friend, Columbus, O.; ciborium covers from Sr., Stoughton, Mass.; altar linens from Catholic Women's League, Rockford, Ill.; altar furnishings from Waterbury, Conn.; cinctures from Mrs. M. G., So. Boston, Mass.; sheet music from Friend, N. Y. City; carved paper-knife from E. L., Malden, Mass.



A COZY SQUAT ON THESE AUTUMN EVENINGS.

(Photo sent by Bishop Chatron.)

### How Not to Send Your Money.

There is no need of going to the expense of registering a letter for a solitary subscription. If you do not wish to run the chance of sending a dollar-bill or a dollar's worth of stamps by the ordinary mail, ask at the post-office for a money order. This, made out for one dollar, will cost only three cents. It will not inconvenience us. On the contrary, it will keep us from regretting that we should have occasioned unnecessary expense to a good friend.

### WHY IS THY APPAREL RED?

A BOOK ON THE PRECIOUS BLOOD

By REV. M. F. WALZ, C.P.P.S.

Fifty Cents. Postpaid

Address: THE FIELD AFAR : OSSINING, N.Y.

### St. Regis Cenacle

140th Street and Riverside Drive  
New York, N. Y.

#### RETREATS FOR WOMEN

General (beginning Thanksgiving Day)—From Thursday, November 26th, to Monday, November 30th. By a Jesuit Father.

General—From Saturday, December 26th, to Wednesday, December 30th. By a Jesuit Father.

**MARYCLIFF** Affiliated to the Catholic University of America

A Select College-Preparatory Boarding and Day School for Girls. Under the patronage of His Eminence, Cardinal O'Connell. Ideal location. Half hour from Boston. Private Rooms. French, Italian, German, Spanish. For terms, address: Mother Superior, "MARYCLIFF", Arlington Heights, Mass.

Secure one friend for our work by getting a new subscriber to THE FIELD AFAR.

THE

W. J. FEELEY COMPANY  
Ecclesiastical Art Metal Workers  
GOLD, SILVER AND BRASS  
MEDALISTS  
PROVIDENCE, R. I., and  
347 FIFTH AVENUE NEW YORK

### CHURCH HISTORY IN A NUT-SHELL

¶ Read it through occasionally.

¶ Keep it on your table.

¶ Two hundred questions with clear, brief answers that cover the ground of Church History—this is what Monsignor Oechtering, V. G., has done for the busy Catholic and for our schools in his valuable little book entitled

### SHORT CATECHISM OF CHURCH HISTORY.

The price of this book is 25 cents.

Orders sent to *The Field Afar* will benefit the Catholic Foreign Mission Seminary.

**BOSTON ACADEMY OF NOTRE DAME.**—A Select Day School for Young Ladies. Founded in 1853 and chartered by the State Legislature in 1865. It is conducted by the Sisters of Notre Dame (Namur) and is situated on Berkeley Street, south of Boylston, which renders it easy of access by electric cars from all parts of the city and suburbs.

Address: SISTER SUPERIOR.

If you are interested in the spread of Catholic Literature write for a Catalogue and list of Good Books.

### The Paulist Press

The Paulist Fathers' Publishing House

120-122 West 60th Street New York.

### VOCATIONS TO THE PRIESTHOOD

This valuable treatise, prepared by Rev. F. X. STEINBRECHER, will be sent to any address on receipt of Ten Cents in Stamps. Apply to THE FIELD AFAR, Maryknoll, Ossining P.O., N.Y.

### THOS. J. FLYNN & CO.

WHOLESALE AND RETAIL

Catholic Church Goods  
and Religious Articles

The latest Catholic Publications on hand

62 and 64 ESSEX ST., BOSTON

Special Boston Agency for THE FIELD AFAR and all publications of the Catholic Foreign Mission Society of America.

### Boston's New Catholic Bookstore AND CHURCH GOODS HOUSE

EVERYTHING FOR THE  
CHURCH, SCHOOL, CONVENT  
AND CATHOLIC HOME

MATTHEW F. SHEEHAN CO.

17-19 Beach Street Boston

TELEPHONE 778 OXFORD

### WASHINGTON PRESS

JOHN D. O'CONNOR

### PRINTING

242 DOVER STREET

BOSTON, MASS.



THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.—The University now provides undergraduate courses leading to the degrees—Bachelor of Arts; Bachelor of Laws; Bachelor of Science.

1808

1914

### FOUNDED SAINT MARY'S COLLEGE AND ECCLESIASTICAL SEMINARY

EMMITSBURG, MARYLAND

Conducted by Secular Clergymen, aided by Lay Professors—Classical, Scientific, Commercial Courses—Separate Department for Young Boys. Catalogue upon request. Address, Rt. Rev. Monsignor B. J. BRADLEY, LL.D., President.

**ST. JOHN'S PREPARATORY COLLEGE, DANVERS, MASS.**—For Boarding and Day Students. Conducted by the Xaverian Brothers, with the approval of the Most Rev. Archbishop. Academic, Commercial and Preparatory Courses. Brother Director, Danvers, Mass.

**MT. SAINT JOSEPH ACADEMY, BRIGHTON, MASS.**—Boarding and Day School for Young Ladies.

Courses offered include preparation for College, Normal School and Commercial Pursuits. For further particulars apply to SISTER SUPERIOR.

**ACADEMY OF NOTRE DAME, LOWELL, MASS.**—For Resident and Day Pupils, conducted by the Sisters of Notre Dame (Namur). Founded in 1852. The Academic Department offers two courses—the General and the College Preparatory. For further particulars address SISTER SUPERIOR.

**TRINITY COLLEGE, WASHINGTON, D. C.**—A Catholic Institution for the Higher Education of Women.

Conducted by the Sisters of Notre Dame of Namur. For particulars address THE SECRETARY of the College.

**THE ACADEMY OF NOTRE DAME, ROXBURY, MASSACHUSETTS.**—Conducted by Sisters of Notre Dame of Namur. A Select Boarding School for Girls. Primary, Intermediate and Academic Departments. Special facilities for the study of Music and Art. Aims:—Physical Health; Solid Knowledge; Cultured Manners; Thorough Moral and Religious Training. Address: THE SISTER SUPERIOR.

Don't renew your subscription unless you wish to. But don't you wish to? If you do, remember that now is the time, in case you find a subscription blank in this paper.

